

CHINA.

# THE MISSIONARY HELPER

*Faith and Works Win*—

VOL. XXIV.

MAY, 1901.

No. 5.

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# The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXIV.

MAY, 1901.

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## WE MEASURE LOVE BY SACRIFICE.

BY MRS. MARY B. WINGATE.

*How mother love its watch will keep  
While all around are wrapped in sleep,  
And when some danger hovers nigh  
Be strong to suffer, dare, or die,  
And in devotion such as this  
Will show its love by sacrifice.*

*And One there was, who on the cross  
Has borne all human pain and loss,  
He laid his royal robes aside  
And for our sakes he bled and died.  
Was ever love so great as this,  
If measured by its sacrifice?*

*What can we do to show our love  
But count his work our own above,  
And clasping close the pierced hand,  
More swiftly at his least command,  
To find his service highest bliss,  
And prove our love by sacrifice.*

**Working Notes.**—May brings its own contributions of color and fragrance to the thank-offering month. Let us utilize these gifts of nature in our services, making them lovely in outward form, as well as in inner meaning. The spiritual significance of the hour will be all the more apparent to the onlooker, if missionary workers prove their sincerity and love by giving as much time and thought to the surroundings of this service as they would give to a more worldly anniversary. . . . A New Brunswick friend, writing of a delightful sheaf of letters arriving simultaneously, adds, "I had a real feast, for which I remembered my thank-offering box, as I always do when anything good comes to me"; and so the little things of every day are linked together in the long chain of blessings for the year. . . . Another note of praise comes from a shut-in: "Many lovely experiences come to one laid by, and friends always seem dearer. This has been the very hardest experience of my life, yet I feel sure it will be of untold benefit. I have many pleasant hours while lying here recounting God's mercies." . . . In reply to a question from Nova Scotia, we gladly state that all supplies from the Bureau of Missionary Intelligence can be obtained by workers in Nova Scotia and New Brunswick at the same rates at which they are furnished to workers on this side of the "boundary." . . . The list of the missionaries of the F. B. W. M. S., and their stations, is again printed by request, but further information can be obtained by referring to the December (annual report) number of this magazine. . . . Dr. Shirley H. Smith is to be stationed at Balasore. This is especially desirable because of our two institutions, the Widows' Home and the Girls' Orphanage at that place, and the large Christian community, besides the great heathen population. A building, heretofore unused, belonging to the Sinclair Orphanage property, is being fitted up for a dispensary. Dr. Smith writes from Santipore under date of March 1: "I came here in response to a telegram telling me that the three Phillpotes were seriously ill. I found them much better, but for a time they thought they had cholera. I had then spent two weeks in visiting a large medical mission north of Calcutta. It is an independent mission founded by a man who had served a whole term, twenty-five years, in the government service in Bengal. They have the largest out-patient department of any medical mission in the world, I suppose, and two hospitals—one for women and one for men. The dispensary is open two days in the week. On some days they treat more than a thousand patients, and to every one the Gospel is preached. The visit was invaluable to me in many ways. I learned a great deal about the working of such a dispensary, the buying of drugs, management of patients, about diseases, etc. It will all be of great help to me in beginning my work. Beside that, Mr. Munro, one of the two heads of the mission—the other being his invalid wife, who directs almost every bit of the work—gave me an hour every day to teach me Bengali. Not less of a help was the spiritual atmosphere of the place."

## HEART TO HEART.

EVERY organization, like every human being, has crucial experiences, testing times, which give a new trend to life—it ought always to be an *upward* one. The general officers of the Free Baptist Woman's Missionary Society believe we have reached such a point in our history. This view is particularly emphasized by the demands of the Woman's Missionary Society department of our denominational work, like the need of a home for missionaries in Midnapore, a kindergarten hall in Balasore, a probable increase of appropriations for our missionaries, and aiding in erecting an industrial building at Storer College. Then there are very perplexing questions, requiring great wisdom, awaiting solution, and last but by no means least, the union agitation which our society must face the next few months.

These things press heavily upon the executive committee of the Free Baptist Woman's Missionary Society, which has charge of the work in the interim between the meetings of its board. And we are, in this "Heart to Heart" talk, sharing our deep solicitude with all, men and women alike, who are interested in its work, and seriously in earnest that the right trend shall be given to it in the future.

What shall we do in the midst of these perplexities and needs? It seems to us that this extremity is "God's opportunity" to bestow a great blessing, if we will only *wait on Him*. The Father of all mercies is willing to give money for the real needs of the society, and that, too, without injury to other departments of denominational work, and wisdom to unravel obscure things, and a revelation of his will concerning "union."

As we remember how God has guided us in the past in answer to prayer, and is the same God still, we plead that one and all who have a heart interest in missionary work, and all who believe in the aims and purposes of this society, will ask him *daily* that wisdom may be given it, and that its financial needs may be *abundantly* supplied in his own way, and that his will may be so perfectly revealed as to make all its membership *harmonious* in whatever policy is agreed upon concerning the union question.

Let us get our inspiration and help from God, and to this end let our prayers be soul-prayers, "unuttered or expressed," for "good waits forever in the soul's demands."

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"GOD never sees anything big in the gift that is given to win the applause of men."

**CHINA THE GREATEST MISSION FIELD OF THE WORLD.\***

**GREATEST** in population. A consensus of authoritative opinion estimates the population of China at 350,000,000. The eighteen provinces are on an average about the size of Minnesota, and have an average population of about 20,000,000 each. There are more people in China than in all Europe; more than in the entire western hemisphere and Africa combined. There are probably 175,000,000 people on the plain of the Yangtse. In no country have we visited cities which gave us the impression of containing such dense masses of people. Our experience all through China verified the testimony of a missionary who said that he had not been out of sight of a living Chinese or the grave of a dead one.

**Greatest** in combination of difficulties. The language of Japan is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more deadly. Africa may be darkened with denser ignorance and burdened with worse superstition. South America may be sunk in a lower depth of immorality. The Turkish Empire may be the abode of greater cruelty, and also exhibit equal misrule. Other sections of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestral worship in China; and whether the Brahmins and other educated classes of India are more difficult to reach with the Gospel than are the *literati* and other official classes of China. There may be difference of opinion as to whether the extreme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the fierce anti-foreign feeling in China. But there can be no question whatever that China presents by large odds the greatest combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language, which some one has said requires lungs of brass, the memory of a Loissette, the patience of Job, and the age of Methuselah; the dwarfing conservatism and overrunning pride of China, which looks only to her own past for a model; ancestral worship, with its terrible grip on man, woman, and child; Chinese Buddhism, with its ignorant, immoral priesthood, and gross forms of idolatry; the 30,000,000 Mohammedans of the western provinces, with the same fanaticism which characterizes the followers of Islam everywhere; the universal ignorance which enslaves the people to a thousand superstitions; the sordid materialism and avarice which possesses all classes; the discouraging prevalence of deception and falsehood entering into every relation of life; the widespread dishonesty which is the logical result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnameable forms; the opium curse, which cost last year \$220,000,000—

\* Report Letter No. 18 on the tour of John R. Mott to promote Christian life and work among the students of foreign lands.



enough, as one has said, to make 10,000,000 opium slaves and bring want to 100,000,000 human beings ; the amount of physical suffering, which is incredible



and appalling, and the utter absence of medical science apart from one medical missionary to every 2,000,000 people ; the terrible insanitary condition of the whole country, and the utter disregard of all hygienic laws ; judicial torture with all its horrors still in full force ; the *literati* and official classes, who are the most obstructive element to all progress, and who are the chief source of all social and

political corruption; the 180,000,000 women who are virtually in slavery—when we remember all these things, and the dreadful fact that here is a country regulated not by the living, but by the dead, can we question that China presents the greatest combination of difficulties of any mission field? We believe that Morrison's prayer before he was appointed to China was literally answered—the prayer that God would station him where the difficulties were greatest and to all human appearance the most insurmountable.

Greatest in possibilities. China has vast unreached masses of population in every one of her eighteen provinces. She still has 1,400 cities, with an estimated population of over 100,000,000, without missionaries. It is estimated that she has over 1,000,000 unevangelized villages. China not only has the greatest but the most vigorous unreached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has had a purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, we have seen no people which has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God. Their influence is destined to be increasingly felt far beyond the limits of the Middle Kingdom, for they are the greatest colonizers of the Orient. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said, "When China is moved, it will change the face of the globe."

For nearly two thousand years China has had an educational system which is absolutely unique. It consists of an elaborate series of competitive examinations, requiring in preparation many years of very hard study, not to mention the thorough drill to which the boys are subjected, nor the preliminary examinations held before the district magistrate, and also before the prefect in every prefectorial city. There are three main competitive examinations. The first is held before a literary chancellor every year, and those who pass the examinations receive the first literary degree. The next is held twice during every three years, at each provincial capital, before imperial commissioners, and those who pass secure the second degree. The third is held at Peking once every three years for the third degree. These three degrees are often likened to the B. A., M. A., and Ph. D. of Western institutions. The analogy holds only in point of time spent in study to secure the degrees. Even this is not strictly correct, for, as a rule, it



takes much longer to get a Chinese degree than one in the West. Only a very small proportion—from ten to twenty-five per cent—of those who compete succeed. The range of subjects for study and examination is very limited, being restricted almost entirely to the Chinese classics. All the government officials throughout China are chosen from the graduates. The goal of every student in China is to become an official.

The number of students is enormous. Timothy Richards estimates that every year 500,000 students present themselves for examination for the first degree; and David Hill estimates that 150,000 present themselves for the second degree. For the third degree, 10,000 or more usually go up to Peking from all parts of the empire. One hundred and fifty thousand students presenting themselves for examination at one time in the provincial capitals of China is one of the most striking facts in the student life of the world. One of the most interesting things we have seen on our tour was the examination hall at Nanking, with its 30,000 little stalls, all of which were filled for several days and nights by students competing for the second degree. The influencing for Christ of these multitudes of students is the Gibraltar of the student world.

Why is it so important to reach these students for Christ? Because they are to become the real rulers of the empire. China is what she is because of her literary classes, and until they are changed China herself will not be changed. The literary classes should be reached for the sake of the masses. China's millions would turn to God in much larger numbers were it not for the restraining hand of the *literati*. It is important because in no other country does learning secure such great respect. It is important because the *literati* are the source of the strongest opposition to Christianity. Most of the riots are instigated by them. It is important because, if reached, they would become some of the strongest defenders and propagators of Christianity.—*John R. Mott.*

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#### THE WOMEN OF CHINA.

In the "Book of Rites"—those sacred tomes which the Chinese reverence as Christian people do the Bible—there is laid down a law governing every act of a Chinese from the day of his birth to that of his death; every possible contingency seems to be provided for. They are so hedged about by rules and regulations that original thought and independent action are well-nigh impossible. They have an inherited tendency that keeps them in ruts in spite of themselves. Their habits, customs, costumes change less in a thousand years than do ours in as many months. Naturally their horizon is a narrow one.

The mind of a Chinese woman is a mystery, and her life, mode of thought and actions have a mysterious fascination for us of the Occident. When we

remember all the years she has been kept in subjection and all that she has endured we almost wonder that she is as much of a woman as she is.

Confucius, fair and just as he was in many matters, laid the heaviest burden upon women's shoulders when he said :

" Woman is subject to man ; she cannot herself direct affairs, but must follow the rule of three obediences. At home, before marriage, she must obey her father ; when married she must obey her husband ; after her husband's death she must obey her son. She may not presume to follow her own judgment."

Could the women of any nation find a wide horizon living under that rule ?

All the women in China must not be classed as Chinese ; there are two races, each with many sub-divisions, the lives of whose members are absolutely separate and apart from each other. A walk through the Tartar part of any city will show this plainly.

The Empresses of China have been for four or more centuries Manchu women, whose ancestors came in with the victorious Manchu General, who unseated the last of the Ming Emperors and placed a Manchu prince upon the dragon throne.

These Manchu women are far more vigorous mentally and physically than the native Chinese women ; they have much more liberty and go about with uncovered faces far more than any, except the coolie women, who are compelled to do so by their poverty, which always makes for freedom. Then, again, these Tartar women have feet of natural size. The Empress's feet are not bound, and so much averse is the Court to women with deformed feet that no one having them is allowed to come within the palace walls. Although the Manchus imposed the queue upon the masculine Chinese, the fashion of binding the feet of the women came not from the North with them. On the contrary, they object to the practice, and those in authority have tried various methods of putting a stop to it, but with little result. Emperors have issued edicts ; governors have passed laws ; priests have thundered maledictions upon all who continued the practice, and still the tiny feet of infants are tightly bound to prevent growth, and women hobble about on deformed stumps that measure two, three, or four inches at the most.

Girl children are not much desired, as daughters are held by their parents only till marriage, which takes place early in life ; they are then given over to the husband's family and are to most intents and purposes dead to their own parents. . . .

The life of a daughter-in-law is inexpressibly hard in most instances. Of course, there are some good mothers-in-law, but, as a rule, it is a case of reprisal with the older woman, to compensate her for what she herself has suffered. The

only future to which a woman has to look forward is the time when she herself may be a mother-in-law, and the only hope of a right-minded daughter-in-law is that when her husband's mother comes to die she will say as did Ch'ang-Sun of old, "I can never requite the kindness of my daughter-in-law; my best wish is that she may have sons and grandsons, and that they may all be as filial and reverent to her as she has been to me." . . .

There are no old maids in China; a husband is provided for each girl. He may not be to her liking, and it is not usually with her consent that she is married; nevertheless a husband she has. Like all girls of the Orient they mature young and are married long years before our girls are out of school. Frequently children are betrothed in infancy, a friendly feeling between the two families or property interests being the motive. The only saving grace of these early and compulsory marriages is that the girl is so young that, as a rule, she has not fixed her heart upon another man and has not a hopeless love to contend with as well as an unloved and, perhaps, unloving husband.

The Chinese law, unlike the Mohammedan, allows only one wife, but a man may take as many concubines, or slaves, as he is able to support. If the wife have no sons her husband is very likely to take a concubine, and often with the wife's consent, for although the concubine may become the mother of a son and the husband's favorite, the first one is still the wife, and only divorce can deprive her of the title and position.

Marriages are often arranged by go-betweens, who settle all the preliminaries and the amount of the dower, the number of presents to be exchanged and, with the help of the geomancer, set the wedding day. The bride wears as handsome garments as she can buy or hire, with a curious little cap ornamented with embroidery and dangling tassels of silk and coin. She is carried to her husband's home, which is usually with his father and mother, in a red sedan chair, carved and ornamented to the extreme of Chinese art. As this is the only time she may ride in the red chair, she makes the most of the occasion—widows and concubines are not allowed to ride in it. The chair is part of a rather imposing procession headed by two coolies, who bear lanterns, although it is broad day; men with banners and huge fans are mingled with a Chinese band, which makes a noise almost maddening to an Occidental. Once the bride is inside her husband's house, she must doff her finery, dress herself plainly and go with him to worship at the ancestral tablets; then on her bended knees, knocking her small forehead to the floor, she begins the arduous life of a daughter-in-law by serving rice and samshu to her husband's parents.

In ancient times a woman took a course of instruction in regard to the duties of a wife. This lasted three months, and the lessons were given in the

ancestral chamber or in that of the Imperial Clan. Sacrifices were offered and she was taught how to prepare the animals, fish, vegetables, and water-plants used on such occasions. Women are kept secluded for fear of gossip and scandal, says the "Sacred Book," and a wife must look up to her husband as to heaven through her life—no provision is made that the men shall be worth looking up to. When Chinese women do go abroad they ride in closed sedan chairs, through the slats of which they can see, but not be seen. The Manchu women ride about without even the Venetian shutters at the sides; in the country, or when they wish to have the air in their own gardens, the small-footed women are often carried pickaback, as the babies are, on the backs of their slaves.

Divorce is easy and rather frequent. There are seven causes for which a man may put away his wife, all of them, save one or two, seeming most absurd to a Western mind, although several would come under the head of incompatibility. The first and most heinous crime is that of undutifulness toward a husband's parents; having no son ranks next; immorality comes third in the list, followed by jealousy. Having a leprous disease, talkativeness, and stealing complete the enumeration of causes.

The "Decorum Ritual" teaches that service rendered to a husband has five aspects. In the early morning the wife must bind up her hair with cross-pins, as if preparing for an audience at court—no curl-paper nor deshabelle is allowed—and show to her husband the reverence of a subject to his monarch. After washing her hands she must prepare food and offer it to her husband with the respect a son observes toward his father. If her lord act perversely, she must not resent it, but behave to him as a younger to an elder brother; and if he errs she must assist him to retrieve his error with the love of friend for friend. Only in the most retired hours should the affection of a husband be manifested. No Chinese will acknowledge to another that he is fond of his wife; in fact, no one is allowed to speak to him of his wife, but only of his sons, of whom he is inordinately proud.—*Laura B. Starr, in The Delineator.*

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HAVE you ever thought, dear reader, that your gifts of love, of time, of talent, money, and influence will be transformed into "heavenly treasures," far more marvelous and infinitely more enriching than the turning into gold of our earthly all by the far-famed philosopher's stone? The time we give to the study of missions, the gifts we bring in faith and love, are all subject to the transforming power of Christ. Dear weary one, take heart. "He who knoweth our frame and remembereth that we are dust," will in love accept the offerings we bring and will make of them a "thing of beauty and a joy forever."—*Missionary Messenger.*



## AN AWAKENING.

BY MYRTIE G. KINNEY.

THE thank-offering meeting was over,  
The closing hymn had been sung,  
But the earnest words which were spoken,  
Like a knell in my soul still rung.

Our sister had plead most earnestly  
For our brothers far away,  
Who were living in heathen darkness  
While we have the light of day.

She spoke of the teeming millions  
Who had never known God's love,  
Nor of his wondrous gift to man,  
The gift of his Son from above.

Then she asked that a generous offering  
From grateful hearts might flow,  
And that, as a loving remembrance,  
Our gifts we would freely bestow.

But as often before I had reasoned,  
What meant such entreaties to me?  
Did I not *toil* for my blessings?  
Why should *others* receive them *free*?

So far and so strange were these people,  
My brothers they scarcely could be;  
And the money was needed so much at home  
Why send it across the sea?

But this did not quiet my conscience  
As it always had done before,  
For the soul within was awakening  
And refused to be lulled any more.

True, my life was one of labor,  
It was full of toil and care;  
But surely each day brought blessings  
That his loving hand did prepare.

And then I thought of the nickel  
I had grudgingly meant to give,  
Not as a freewill offering,  
Not that my brothers might live,

Not as a loving remembrance  
Of his tender love and care,  
But that my act might be seen of men  
Had I brought that offering there.

They would never know how meanly small  
Was the gift I had meant to bestow,  
But oh, how could I have been so blind,  
Was there no one else who would know?

For although my eyes with tears were dim,  
 These words I could plainly see,  
 "Inasmuch as ye did it not unto these,  
 Ye did it not unto me."

And then in my grief and anguish,  
 My Lord at my side did stand,  
 And it seemed to me that my treachery  
 Had made those wounds in his hand.

Slowly, in tones full of pity  
 For the ignorance I had shown,  
 These loving words he did utter,  
 But they fell on my heart like a moan :

"What if I had refused to come  
 To a world so far away,  
 Might you not now be living  
 In darkness as black as they?"

"And did I not come for India,  
 And China and Africa too,  
 And how shall they hear my message  
 Unless it be sent by you?"

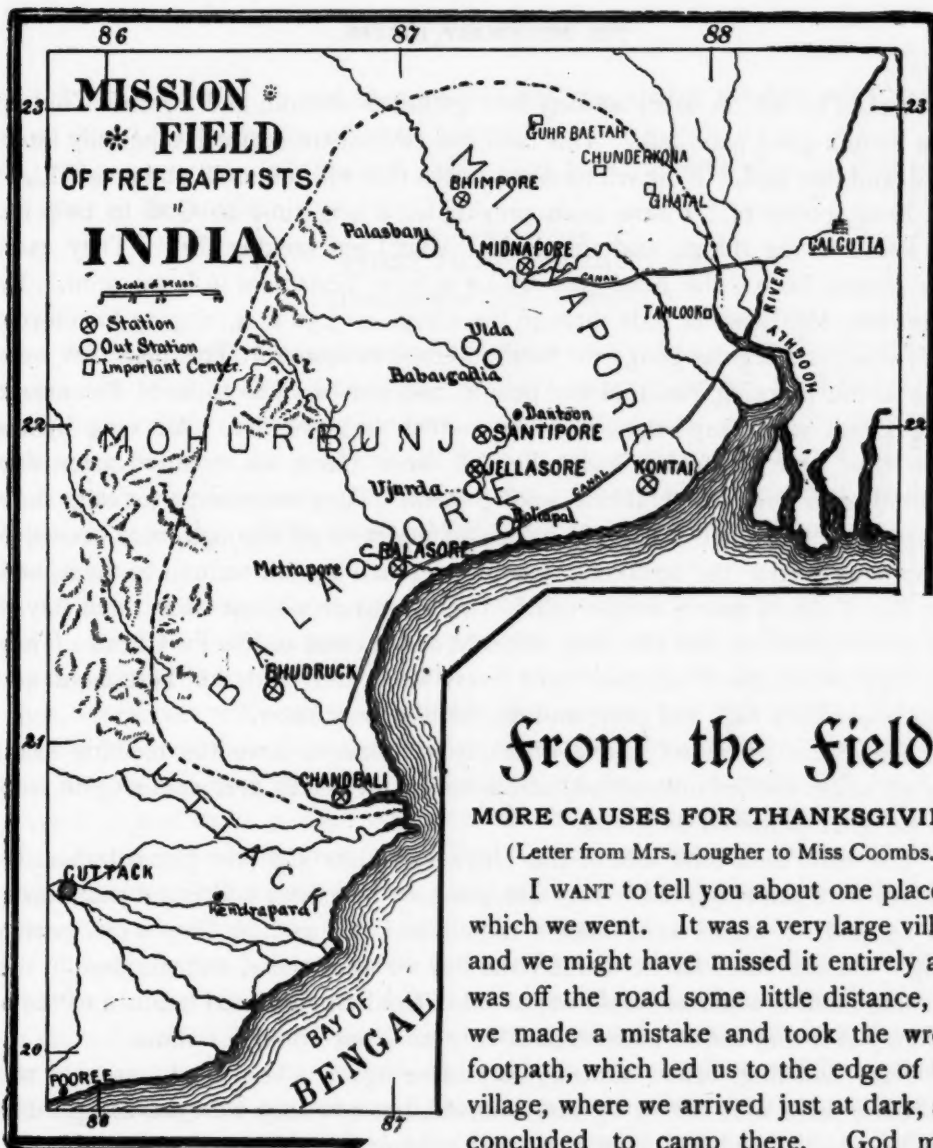
Then in a trembling voice I cried,  
 "Dear Lord, do not chide me more?  
 For the scales from my eyes are fallen,  
 And my heart with grief is sore.

"And now with eyes illumined,  
 How plainly, dear Lord, I can see,  
 That in lifting the yoke from my brothers  
 I can best show my love for thee."

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PROBABLY there is no greater test of our true religion than our behavior in giving. How few, comparatively, give in proportion to their income! How few give systematically! How few have learned the joy and luxury of giving so that they abound therein! This arises partly because they do not realize that they are the stewards of God's property, and that he expects them to devote all they own to him, keeping back only a necessary percentage for themselves and their families, as a steward might who was farming an estate for his absent master. And partly it arises from mistrust of God, and the fear that some day there may be a sudden falling off of supplies. Oh, that each reader would consider that all is God's, and begin by always giving a certain proportion of every pound, so as to be sure of not robbing God of his own! Pray day and night that you may abound in this grace also; and then, in faith that God is answering your prayer, begin to do violence to your churlish, niggard nature. What though it protest—give!—*F. B. Meyer.*





## from the field.

### MORE CAUSES FOR THANKSGIVING.

(Letter from Mrs. Lougher to Miss Coombs.)

I WANT to tell you about one place to which we went. It was a very large village and we might have missed it entirely as it was off the road some little distance, but we made a mistake and took the wrong footpath, which led us to the edge of this village, where we arrived just at dark, and concluded to camp there. God must have led us there, for it is the only time

we have made an (apparent) mistake. When we first arrived, quite a crowd gathered round us and, seeing books in the baskets on our wheels, one man asked if we had religious books, and said he wanted one. He proved to be the head man. He was rather young and bright looking, and was at once interested. There was a school there (which we found in few places) and this man came next morning, bringing a lot of children, each with a pice to buy a book, and asked us to go into the village to sell, and tell the people that he said every child must buy a book.

Before he left, as many as forty had gathered around, and Brother Coldren gave them a good plain talk. This man and two others seemed especially interested, and one said, "Now sell us some books that will tell us all about this Light you have spoken of. I have been praying for a long time to God to help me not to do wrong things, and this is just what I am seeking for." They each took several books, the head man taking a New Testament in large print. By agreement, Mr. Lougher rode through the village at 3.30 P. M., ringing his bicycle bell (which is a regular gong) for them to come to service. The men that were there in the morning had told the people, and sent word to some of the nearer villages, and soon they began to come in tens and twenties. We sang hymns while they were gathering and, when all were there, we counted over five hundred, with very few children among them. They were not a moving audience, but sat down and were very quiet and attentive all through, only occasionally moving nearer the speaker. Joseph preached a good sermon to them, and then Bro. Coldren gave a simple talk. After all was over, those same three stayed and asked questions, and said they believed and wanted to live for Christ. They said they would meet together once every week and read the Testament and other books they had, and pray, and do the best they knew.

They were particular to ask what day was best to have the meeting—said they so much needed instruction, and asked if we would ever come again, and Mr. Lougher promised he would.

The head man took one of the Oriya calendars and was pleased that the Sundays were printed in red. Bro. Coldren gave him three addressed post-cards, and he said he would write once a month and tell us how they were getting along. On the calendar he marked the day we were there, and the days in the following months when he would write. Bro. Coldren explained baptism to them and they said they didn't understand it very well, but would see about it.

Next morning, before starting, they came again. The head man said the day before there were five or six who believed, but now they were wavering. He thought after he had had time to talk with them and they saw he was going to follow it, they would come. He would study and teach his people the best he could, and after awhile if they felt they were ready to be baptized, he asked if we would either come or send a man to baptize them. They seemed sincere, and at the very last the head man told us that twelve years ago he bought a book of a man at a market, six miles from there, and after reading it he went back to find out more about it, but the man had gone, no one knew where, and he had never seen anyone since who knew anything about this religion. We were very glad to hear this, for it shows that some of the many books sold do sow seed that remains.

Think how long he had been waiting and that almost the first word he said to us was, "Have you any religious books?"

We were wonderfully blessed. May God look carefully after his little ones off there in the jungle.

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### FIRST IMPRESSIONS.

(Personal letter from Dr. Smith.)

SANTIPORE, March 3.

YOU ask me for my impressions of India. Am I disappointed, or pleasantly surprised? Is it at all as I had imagined? I scarcely can tell, for I had formed no definite ideas concerning life here. As I thought of it, before I came, it was all hazy in my mind; but I think life here is rather pleasanter than I imagined, and certainly it has been delightful to me. I have seen something of life in Calcutta, in smaller places such as Midnapore and Balasore, and now am here in the jungle.

I like the Indian dishes and fruits, and even some of the native sweets. So far, the food problem has not been a problem at all—except to know how to keep my appetite within reasonable bounds. We have rice every day, often more than once, sometimes with curry, sometimes plain, sometimes with gravy. We have most of the common home vegetables growing in the garden, and some kinds that we do not have at home. Our standard fruit is plantain, but there are several tropical fruits that are very nice, and then we have dried and tinned fruits from home. We have good bread from the bakers; here we have bread sent from Calcutta, and we have good milk, but it has to be boiled always, and isn't allowed to stand long enough to get good cream.

I have been a little surprised that one feels the need of as thick clothing as one does in the cold season. I have not needed furs, and we haven't had any of those beautiful New England ice storms; but a thick woolen dress is needed for most of the cold season, and one ought to wear medium-weight underwear during January and February. A bright fire in an open fireplace, such as you described in your letter, would have been a comfort and joy some of the time this winter. In some of the houses they have small fireplaces. Here the missionaries live in a bungalow—that is, a plastered brick house—with thatched roof. The rooms are rather large and high, as a rule, with whitewashed walls and no woodwork except the doors, which also serve as windows, and the heavy blinds at each door. The floors are cement and are not carpeted but have straw mats about, and in the dining-room, which serves also as drawing-room, there is a Brussels rug about six feet square. Each one of us has a room opening off the long pillared veranda, along the front, and a bathroom at the back. The ceilings of the rooms are of white cloth stretched across. In front of the bungalow, and

at the sides, is a large yard, or compound, where there are some flower beds and various sorts of plants, many of them with very beautiful foliage. Some of the flowers are petunias, and morning glories, and verbenas, and others which look good and "homey." We have had so much rain this season the grass, though short, has kept very fairly green.

I am so glad I like the natives. The children are especially attractive, and the babies are as dear as other babies, even though they are black. I am always delighted when I can get one of the little rascals to laugh for me.

You ask about kittens. Yes, we have them, but they have so many fleas that you do not like to handle them much. At Midnapore they had three cats and a dog. One cat is a big tiger, one of the largest that I have ever seen, and has a voice that seems to come from the depths. One cat, a white one, was just grown when I went there. It had one brown and one blue eye, and was the most affectionate thing, but they thought best to give it away and keep its mother, also white. A little yellow dog that belonged to Dr. Mary always slept on the rug in my room, the room where Dr. Mary slept. But his fleas caused almost too much commotion in the night, and occasionally I had to ask Rover to leave; but in the morning I would find him there again. He was willing to bear the fleas and keep still for the sake of lying on my rug.

It is time for the noon nap which everybody takes in India, and which newcomers very readily become accustomed to, for many suffer with sleepiness during the first few weeks or months here. I have slept at night under a mosquito net almost all winter.

Yours cordially,

SHIRLEY HOLMES SMITH.

EDITOR'S NOTE.—We quote what Dr. Smith writes about pets particularly for the juniors, whose attention should be called to her letter.

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#### TREASURER'S NOTES.

NEW auxiliaries: Eight Corners, Scarboro, Me.; Blaine, Me.

The new auxiliary, at Scarboro, Me., beginning with nine members, manifests a good degree of interest; the one at Blaine began its work several months ago. In order to develop strong auxiliaries the MISSIONARY HELPER should be taken and read by all the members. The February quarter closed well, and we can sing a song of thanksgiving for the mercies so freely bestowed. But the receipts for March have been small; no month like it for a long time. Don't forget this when you make the May offering. I hope self-denial week, already begun, will have many gifts to bestow.

The young women of Bates College are still supporting their two girls at Bhimpore, and have recently sent a remittance. I am glad to reinstate the Mission Band in New Hampton, N. H., with one share in Miss Barnes's salary, and hope others that have been dropped will soon send money for the share, or



shares, in her salary which they have taken. The Roll of Honor has been very much shortened by the names stricken off. Will not friends of Miss Barnes give attention to this matter? We are gladdened by the contribution of the C. E. Society of Pawtucket to the kindergarten work. Speaking of Rhode Island reminds me that Miss Hattie Phillips will soon return home, on account of need of immediate rest. As she is the kindergarten missionary in Rhode Island, I hope the young people's societies interested in this work, and the Woman's Missionary Society, will take an interest in specially contributing for her return passage. The treasurer of Iowa is alive to the work, and recently wrote me a suggestive letter, which I was glad to receive. How much the State treasurers can do by way of appeal, by letters to quarterly meetings, associations, and conferences, by occasionally a word to the workers through the MISSIONARY HELPER, and by steadfast faith in God. Little centers of strength can be made by State officers often consulting together and praying together about the needs of the society, and they are being made in this way in different States. May I suggest to all such that paramount to everything else be the desire for God's will to work out through the Woman's Missionary Society? Can we not become—general officers, State and local officers, and workers—stronger channels for the will of God to flow through than we have been in the past? I believe we must, if he ever leads us into the fuller life which belongs to all who seek for it.

The thank-offerings are beginning to flow into the treasury—the first one, a special, coming from Massachusetts. A lady in Minnesota, in sending her annual contribution of \$25, said she wants “a little later” to make a substantial thank-offering for special prosperity during the past year. And the thank-offering month is almost here; indeed, will have begun when these notes reach the readers of the MISSIONARY HELPER. It seems only a little while since May, 1900. Is this a sign I am growing old? Rather, I am getting nearer the springtime of life when “time will be no more”! And when we are in the midst of perplexities and painful experiences—everybody meets them—it is an inspiration to feel assured that some time we shall live in a world of clear vision and sweetness, where we shall understand one another better, and love one another more, and have “all things needful.” For all this, and for the possibility of even now getting a full taste of these things, I want to make a thank-offering this year.

How much the yearly thank-offerings have done for the F. B. W. M. S. ! They have saved it each year from a deficit, for without them the appropriations could not be met. Let us not forget this in deciding how much the Lord wants of you and me. Besides the money blessing, there has been a spiritual one. These offerings have created an atmosphere of good fellowship, one with the other, and of dependence on our Heavenly Father. For twenty-eight years I

have watched the Woman's Missionary Society, possibly with some of the mother feeling, and I note a gain in sweetness, patience, courage, and dependence on God, and I believe the thank-offering has contributed to this result. The more beautiful it is made by genuine thanksgiving, expressed in soulful prayers and gifts "as unto God," the more helpful it will become to the society, the church, and the individual. Sometimes I get into a thank-offering which is purely conventional, and again I am in one permeated with the real spirit of the service. We all know which helps most. O let us have a large number of thank-offerings, cheered by flowers and music and children, and uplifted by the Spirit from above, resulting in a money offering expressive of what the Lord wants of us in this work of serving humanity. If there is only one to make the offering, that one can have as rich a blessing in doing it as the many. These gifts count towards State and local apportionment, and can be used for life-membership. Auxiliaries will send their offerings to the same ones that they send other contributions to, and personal gifts can be sent to local or quarterly meeting or State societies, or to me, according to the wish of the donor. Please remember that our appropriations are necessarily increasing.

The church in Concord, N. H., has decided to entertain the annual meeting. It will be the third Wednesday and Thursday of October. All the directors of the meeting, including committee on nomination of officers and on resolutions, will be in the hands of the meeting of the society at Harper's Ferry, W. Va., in September. But to comply with the constitution the work cannot be completed until October.

I regret the mistake in the last Register whereby the W. M. S. of the Washington St. church, Dover, N. H., received credit for only \$35.05 instead of \$116.03. The mistake occurred after the copy was prepared by our assistant treasurer. I hope there are no more mistakes of the kind. Our third quarter closes May 31, and besides the thank-offering, we need all dues and special pledges to date. As your treasurer, I have rejoiced many times over the generous contributions in the month of May, and this year I shall be doubly glad if everybody interested in this work gives freely and gladly, because it is a time of special needs, and the courage with which we face them, and respond to them, will be a test of the real strength of the society. And yet God is more than we all.

LAURA A. DEMERITE, *Treas.*

*Ocean Park, Me.*

(All money orders should be made payable at Dover, N. H.)

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EVERY noble life leaves the fiber of it interwoven forever in the work of the world ; by so much, evermore, the strength of the human race has gained.—*Ruskin.*



## Helps for Monthly Meetings.

### TOPICS FOR 1901.

January—Consecration and Review.

February—Prayer and Praise.

March—Christian Missions in the 19th Century :

1. Awakening and Beginnings.

2. The Century in India.

April—May—Thank-Offering.

3. The Century in China.

June—July—4. The Century in Japan.

August—Outing. 5. The Century in Africa.

September—October—Roll-call and Membership Meeting.

November—"Missionary Helper" Rally.

December—6. Opportunities and Coming Conflict of the 20th Century.

### JUNE.—CHRISTIAN MISSIONS IN THE NINETEENTH CENTURY.

#### III.—THE CENTURY IN CHINA.

FOUND in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians toward China, and opened the gateway for a hundred years of effort and success in the empire.

I. LEADING EVENTS connecting China with the outside world. 10-minute Quiz.

II. DEVELOPMENT OF MISSIONS. 5-minute Papers.

III. THE PERSECUTION OF 1900 : Cause, Facts, Results. 10-minutes Open Parliament.

I. 1801-1820. 1804 Robert Morrison studying Chinese in England. 1806 ship of Olyphant & Co., from New York, carries Morrison to China. 1807 Morrison reaches Canton, bearing letter from U. S. Secretary of State, James Madison, and is, 1808, appointed translator by East India Company. 1810 Translated into Chinese and printed, the Book of the Acts. 1814 New Testament translated. 1814 First Chinese baptized. 1818 Entire Old Testament translated by Morrison and Milne. 1818 Anglo-Chinese College.

1821-1840. 1821 Morrison completes Chinese Dictionary. *Scouts watching at the gateway of China* : 1826 Dr. Gutzlaff in Batavia. 1829 A. B. C. F. M. at Canton. 1833 A. B. M. U. at Bangkok, later, Swatow. 1834 Dr. Peter Parker founds Medical Society at Canton. 1835 American Protestant Episcopal Church in Java, later, Shanghai. 1838 Presbyterian Church, U. S. A., at Singapore, later, Ningpo. 1839 American Reformed (Dutch) Church at Borneo, later, Amoy.

1841-1860. 1841 First Opium War. 1842 Treaty of Nanking opens Canton, Amoy, Foochow, Ningpo, Shanghai. *Scouts enter these five gates*. 1843 B. and F. Bible Society. 1844 C. M. S. 1845 English



## REFERENCES.

Report of Ecumenical Conference: China's Destitution of the Gospel and Supply, Vol. I, Chap. XXIII, pp. 540-544. Stability of Chinese, p. 546. Character of Converts, p. 547. Reform Movement, pp. 551-554. Outlook for Women, p. 549. Dr. Ashmore on China, p. 554. Literature, Vol. II, pp. 71-74. Presses, Vol. I, p. 248, Famine, Vol. II, p. 230. Blind, pp. 242-244. Medicine, p. 545.—"Encyclopædia of Missions," Articles: Morrison; China; London Missionary Society; Peter Parker; Edinburgh Medical Missionary Society; Missionary Conferences.—"Statistical Tables," by Jas. S. Dennis.

II-1. Morrison: see (a) Leonard's "Hundred Years of Missions," p. 312; "Story of L. M. S.," p. 121. (b) Pierson's "Miracles of Missions No. 7." (c) American Bible Society Record, January, 1895

II-2. Williams's "Middle Kingdom," p. 367; Dennis's "Christian Missions," Vol. II, p. 36.

II-3. Martin's "Cycle of Cathay," Chaps. 6, 7; "Middle Kingdom," pp. 340-343.

II-4. "Christian Missions," Vol. II, pp. 420-425; Lowe's "Medical Missions," Chap. 5.

II-5. Nevius' "Methods of Mission Work."

III—Current missionary periodicals; reports; the daily press.

—*Prepared by the Central Committee for the United Society of Missions.*

## MISSIONARIES OF THE F. B. W. M. S.

## INDIA.

**Miss Harriet P. Phillips** (supported by Rhode Island), kindergarten missionary, Balasore

**Miss Jessie J. Scott** (Iowa), supt. of the Dorcas Smith Widows' Home, Balasore.

**Miss Lizzie E. Gaunce** (W. M. S., New Brunswick), superintendent of Sinclair Orphanage, Balasore.

**Miss Shirley Holmes Smith, M. D.** (Vermont), medical missionary, Balasore.

**Mary W. Bachelor, M. D.** (Michigan), medical missionary, Midnapore.

**Miss Lavina C. Coombs** (Maine), superintendent of zenana work, Midnapore.

**Miss Ella M. Butts** (New Hampshire), teacher in Bible school, Midnapore.

**Miss Emilie E. Barnes** (children's missionary), lay preacher, Bhudruck.

(Besides the missionaries about forty native helpers, including Bible women and zenana teachers, are supported. Money is also appropriated for the work of Mrs. Burkholder at Bhimpore, work at Bhudruck and Jellasure )

## AMERICA.

**Rev. Elizabeth Moody**, western field agent, Hillsdale, Mich.

**Mrs. Lura B. Lightner**, lady principal of Storer college, Harper's Ferry, W. Va.

**Miss M. Jennie Baker**, principal of domestic science department, Storer college.

**Miss Claire Sands** (Cristy fund) teacher of English branches, Storer college.

**Miss Ella Smith** (Cristy fund) teacher of English branches, Storer college.

**Miss Stella James** (Cristy fund) teacher of English branches, Storer college.

**Miss Virgie Brown** (Rhode Island), matron of Myrtle Hall, Storer college.

**NOTE.**—Any one wishing to assume the support of Bible women, zenana teachers, orphans, or widows, to take shares at \$4 each in the salary of the children's missionary, or at \$5 each in that of the superintendent of domestic science at Storer college, is invited to correspond with the treasurer.

WE read that the Jews never counted their alms-giving a part of their tithe-paying. Yet alms-giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. Their charities must be taken out of the nine-tenths of their incomes, not out of the Lord's one-tenth.—

*Woman's Missionary Record.*

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

The members of the HELPER Branch are kindly sending in reports of their sunshine work, and in this way are paying their annual dues. To be in good standing all I. S. S. members must report a sunshine act at least once each year. Mrs. S. Morey of Onsted, Mich., is much interested in the good cheer work, and has given money for postage. Mrs. L. B. Carey has also given twenty-five cents to aid in the work. Mrs. Carey is constantly sending out sunshine in many directions; for instance, books to those not near public libraries, literature to shut-ins, etc. Two sunshine sisters in Montpelier, Vt., the Misses Bertha and Anna Cummings, have sent neat little booklets, the making of which, in looking up Scripture verses, helped to pass away many weary hours, and they are passed on with the hope that they will brighten the lives of other invalids. From Concordia, Kan., come reports of good sunshine work that is being carried on by Mrs. B. E. Wheeler, and our young sunshiner Mary Ashley. Through a friend comes the report that Sadie Sweat of Maine is ever ready to do anything she can to help others. O that our lives might be so filled with the sunshine of God's love that we could not help giving it out to others! Mrs. A. Williams of Brooklyn, N. Y., has passed on a large quantity of gingham to a shut-in. Mrs. John Hamilton reading matter. Mrs. Geo. R. Williams is sending the *Ladies' Home Journal*, also HELPER each month. Mrs. Julia Traver and Miss Mae Yetman kindly remembered a number of the I. S. S. members with Easter greetings.

## SUNSHINE LETTER PARTIES.

The members of the HELPER Branch are so widely scattered that we can make but few personal calls, but all can visit by letter on the different anniversaries, thus making these happy occasions even more bright and cheerful with sunshine and good cheer. Mrs. M. E. Preble of Saco, Me., has enjoyed one of these letter parties on a recent birthday. She writes, "Oh, I wish I could tell you how bright it helped to make the day." On April 18 the members joined in a birthday letter party at the residence of Miss E. B. Varney of North Parsonsfield, Me. May 25 is the birthday of one of the dear shut-in members of our sunshine family, Mrs. Lucy A. Hill, 1202 Main St., Santa Ana, Cal. Greetings from I. S. S. friends, especially from those living in the old home State of Maine, would be gladly welcome.

## NEW MEMBERS.

Mrs. G. F. Dodge has sent in the names of Mrs. Sadie Hawkins of North Holderness, N. H., and Miss Jessie Waterman of New Hampton, N. H. Mrs. Preble has asked that Mrs. Mary Guild and daughter, Miss Emma, both of Old Orchard, Me., be enrolled as members; two books have been given as initiation dues. Mrs. S. A. Kelsey has sent stamps "to be used to send good cheer to others." She is also passing on the HELPER as dues.

## LETTERS.

A kind letter of appreciation has been received from Rev. J. M. Arter in response to the helpful literature that has been sent by the I. S. S. members for the use of the Manning Bible School at Cairo, Ill. The following magazines and periodicals are needed: *Homiletic Review*, *The Missionary Review* or *Herald*, and the *Literary Digest*. Any one answering this request will please write to the president. A letter from a shut-in member, Miss Lucy Phillips, tells of the pleasure and good cheer received through the sunshine society. A letter from Mrs. M. M. Harriman brings the good news that she is slowly recovering, and although not strong, yet is constantly planning to help those around her. Earl G. Stanley of East Baldwin, Me., writes, "My happiest hours have been spent in reading some good book or paper."



# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

"NEVER MAN SPAKE LIKE THIS MAN."

THE revelations of science are beautifully rich in spiritual correspondences. Indeed, everything in nature seems to be, according to a well-worn phrase, "an outward and visible sign of an inward and invisible" spiritual truth.

Experiments in voice vibrations have revealed some very interesting facts. A singer sings against an elastic membrane covered with a semifluid paste. He sings with care that his notes may be true and steady. "At once the musical note mirrors itself on the paste, and in the most unexpected forms. Forms of flowers, as perfect as if they were drawn, occur among the rest, these, indeed, constituting the majority of the figures. Daisies, with every petal exactly shaped, are common; lilies, equally symmetrical, are not rare. A change of note or of timbre will produce a miniature tree on the paste. By some slight variation impossible to estimate, the figure of a star fish will appear; another imperceptible difference of sound will produce an anemone."

Our thought leaps at once to higher realms.

"And God said, Let there be light, and there was light."

"He spake and it was done."

We pause very often as some new beauty in the material world arrests us and wonder over the infinite care that has painted an insect's wing, shaped the home of the coral-worker, tuned the wild-bird's note, streaked the apple's white heart with crimson, swung a star into space, reared mountains and made safe hiding-places therein for the cony. By the word of His mouth, God has called all life into being. Plastic nature has answered that Voice by countless shapes of beauty and things of might. "Through faith we understand that the worlds were framed by the word of God."

Jesus Christ came. John calls him "The Word." Up and down among men this Word walked. Graciously he spake and even his enemies were filled with wonder. At the marriage feast he spake, and water turned to wine—"the modest water knew its Lord and blushed." That Voice, the holiest, purest, sweetest the world has ever heard, brought the flush of life to whitening cheeks, gave health for disease, cast out devils, hushed storms, rebuked human passion, gave sight to the blind, fed hungry thousands, blessed his enemies, shook the

world to its foundations. "Never man spake like this man." No guile was in his mouth.

There is another picture—from the human gallery this time. "The tongue is a fire, a world of iniquity. . . . The tongue no man can tame. . . . Out of the same mouth proceedeth blessing and cursing."

In the scientific experiment before mentioned, we are told that the singer had to exercise great care else the vibratory results would not have been harmonious and beautiful. O that the words men speak over against the sensitive plate of the human heart were words of grace and wisdom and love! Then would there be a response of soul-beauty that would make angels laugh with joy over the old world. "The fruit of righteousness is sown in peace of them that make peace." Wars that shake society to its foundations spring from words. A proclamation of peace results in countless blessings.

"Let the words of my mouth . . . be acceptable in thy sight, O Lord." This cannot be unless the Word dwell within us and open our lips in utterances of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. When we speak thus we shall call into being fairer flowers than the singer whose notes wrote themselves on the prepared plate—living flowers that shall bloom through all eternity.—*Union Signal*.

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#### WITNESSING FOR CHRIST.

MRS. TAYLOR, *nee* Geraldine Guinness, with her husband, Dr. Taylor, had been sent to one of the provinces in the interior of China where no missionaries had ever ventured to go. In this province were a number of walled cities, and to one of these the doctor and his wife sought entrance. They had a Chinese houseboat on the river in which they had their home. Day after day the doctor went to the city to try to secure a house to live in, but with no success. While the doctor was house-hunting his faithful little wife was praying most earnestly for an opening, no matter how small and poor, just so they might enter the city and let their lives witness for Christ. Finally one evening Dr. Taylor returned to the houseboat with joy written upon his face. His wife knew he had secured a house before he said a word, and to her inquiries concerning the house he gave only one reply, "I found a house." The next morning they joyfully packed up their few belongings and started for their new home. Of course you all know that those working under the China Inland Mission dress in Chinese clothing and live Chinese fashion, so their moving from the houseboat was not of our kind. When they reached the house Mrs. Taylor said, "Such a house! You Americans might put a cow into it, but never a horse," simply because it was too small. The house was a haunted one, very small, and filthy beyond description, but they



cheerfully began their house cleaning, set up housekeeping Chinese fashion, and were ready for work. They succeeded in sowing the seed of Gospel truth in some hearts and they were very hopeful, but there were many who were bitterly opposed to these foreign doctrines. There was want in the city, food was scarce, so their enemies circulated the report all over the city that these foreigners upon a certain date would give away money. On the appointed date a great throng of about ten thousand gathered in the vicinity of Dr. Taylor's little house, and when the people found that the report was all a hoax, their anger and rage against these foreigners knew no bounds. They tore down their house, destroyed their books, clothing, and the doctor's surgical instruments and medicines, so that they had literally nothing in the world but the clothes on their backs, and even some of those were taken from them.

Dr. Taylor and his wife were beaten, kicked, stoned, and spit upon. They became separated from each other; neither knew whether the other was living or dead. They were expecting immediate death. Mrs. Taylor said, "I was conscious of nothing but an unspeakable peace and such a fullness of joy that I should be counted worthy to suffer for Christ's sake." All at once she noticed the mob seemed to be falling back, and also noticed a tall, stalwart Chinaman standing close by her. At first she thought the final blow had come, but upon looking at him a second time she decided to risk asking him to protect her, although in China a woman never presumes to speak to a man first, yet she thought under the circumstances she would venture. She said to him, "I hope you will not go away from me." She noticed that he looked at her rather peculiarly when he replied, "I will stand by you." The chief yamen had been informed of the trouble and immediately ordered his soldiers to go with him to rescue these foreigners; this they refused to do because they were afraid of the mob. The yamen then came in his own conveyance and rescued both Dr. and Mrs. Taylor. After a few days he gave them a good Chinese house to live in, and they continued their work of love among the people who had stoned them. But a short time after this the Chinaman who by his heroism had rescued Mrs. Taylor from the mob came to them Nicodemus-like by night and wanted to know more of this Jesus' religion. He said, "I know there must be something in it for I saw it in Mrs. Taylor's face." He soon became converted, and was a diligent Bible student. One day he said to Dr. Taylor, "Now I know what made your wife's face shine so that day when she was being stoned and beaten. I have just read about how the face of Moses shone when he came down from Mount Sinai so that the people could not look upon his face. He had been talking with God, and so had your wife been talking with God, for I saw the glory on her face." That was witnessing with the face.

The old adage, "Actions speak louder than words," is never more true than in our Christian life. The actions of our daily life must harmonize with the profession we make with our lips if we would truly witness for Christ. Bacon says, "All our actions take their lines from the complexion of the heart, as landscapes their variety from light." Archbishop Sharpe has said, "It is vain to expect any advantage from our profession of the truth if we be not sincerely just and honest in our actions." The world judges us by our actions rather than by our words. Our lives must be consistent in all things, and at all times. The spirit of Jesus must permeate our very being, then witnessing for Christ will be most effective because it is done almost unconsciously; it will become second nature to us.

In the recent troubles in China both missionaries and native Christians witnessed for Christ with their lives. These men and women of Christlike character, of heroic faith, counted it all joy that they were permitted to suffer for the Master. O for more heroic witnessing here in our home land!—*The Missionary Messenger*.

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#### GOD'S EXCHANGES.

GOD'S exchanges! How wonderful they are! He not only gives beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, but he changes all that we bring him into something more valuable. There is a wonderful verse, Isa, 60: 17. "For brass I will bring gold; for iron I will bring silver; and for wood, brass; and for stones, iron." It is as if God takes what we bring him for the upbuilding of his spiritual Temple, and his touch transmutes them, the brass changing into gold, our iron becoming silver, our wood brass, our stones iron. How we shall wonder hereafter at what God made out of our feeble, our miserable efforts.—*Mary E. Leslie*.

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THE Empress Josephine was very fond of perfumes and, above all, of musk. Her dressing-room at Malmaison was full of it, in spite of Napoleon's remonstrance. Many years have elapsed since her death, and the present owner of Malmaison has had the wall of that dressing-room washed and painted; but neither painting nor scrubbing have been sufficient to remove the smell of the Empress's musk, which continues as strong as if the bottle which contained it were opened but yesterday. Our influence and example are just as abiding as that musk. The original musk has long since passed away, but the invisible scent remained. Our deeds may be seen no more, our words may be heard no more, but a nameless something springing from them may remain for good or for evil. God keep us from sending forth an evil which we cannot call back, even though we would.—*Missionary Messenger*.

## Words from Home Workers.

NEW HAMPSHIRE.—To the auxiliaries and churches of the F. B. N. H. Y. M. :  
DEAR SISTERS: The time set apart for praise and thank-offerings has arrived, and your treasurer would urge each church, whether it has an auxiliary or not, to observe the day. It can be made of great profit spiritually and socially, beside contributing to the work financially, for which we are responsible, as women working for women in heathen lands. All money to be credited in this year's report must be received on or before June 6. It is hoped that there may be a very general response to this call, and thus we may be able to meet our apportionment.  
M. F. JORDAN, *Treas.*

MAINE.—The W. M. S. in Mapleton is a small society, but I can only give words of encouragement, for the faithful few have been able to do the work undertaken by them. The past year we not only raised the \$25 for our native teacher, but at a thank-offering held in May raised \$13 for the famine fund. The loss of our sister and former president, Mrs. Ella Dow, has cast a gloom over us and taken one whose place is hard to fill, but we mean to work more earnestly to carry on the work so dear to her. We held a missionary concert in February and received by collection \$6.50. We often wish some of the workers would come this way and cheer us by their presence and helpful words. I enjoy the *HELPER* every much. I do not think I could get along without it. It makes me a better worker and a better Christian. NELLIE M. FOSS, *Pres. W. M. S.*

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### In Memoriam.

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel;  
The good die not.

God calls our loved ones, but we lose not wholly  
What he has given.  
They live on earth in thought and deed as truly  
As in his heaven.

—Whittier.

Mrs. Sarah P. Bachelier, New Hampton, N. H., May 14, 1900.

Mrs. Harriet S. Winsor, Greenville, R. I., Sept 5, 1900.

Mrs. Ella Dow, Mapleton, Me., Oct. 14, 1900.

Mrs. Dollie R. Tibbetts, Lisbon (West Bowdoin) aux., Feb. 6, 1901.

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A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

## MAGAZINE NOTES.

"THE Foreigner in Cathay," by Rev. George Owen, Peking, China, in the April *Missionary Review of the World*, will help illuminate the current topic for mission study.

*The American Kitchen Magazine* is always practical and substantial. It is useful in "the trivial round, the common task," and gives ideas to the house-keeper and clubwoman which are of value for "more than a day." The April number deals with "The Domestic Service Problem," "What Breads Shall We Eat?" "The Value of Woman's Clubs"; besides containing several articles and prize essays of interest, and Mrs. Lincoln's department, "From Day to Day," which invariably tells us things we want to know.

*The Cosmopolitan*, for the same month, is a very readable number. Martha Brookes Brown's dissertation on "The Garden Spirit" will fascinate flower lovers, and set them to planning their own plots and borders. Prof. Canfield speaks kindly and helpfully of "The Average Young Man and His Library." If his advice be followed, long before the limit of his book collecting is reached, the "ordinary young man will have become an extraordinary old man." Livinia Hart writes frequently about "The Ideal Wife and Helpmeet."

*The Saturday Evening Post* (Philadelphia) is one of the cleanest and, at the same time, most attractive papers that comes to our table. The political articles are dignified, the editorials candid, and the stories crisp. The April Special Number has the usual departments, "Public Occurrences," "Men and Women of the Hour," and "Literary Folk"; the continuation of the serial, "Masters of Men," and of the spicy "Letters from a Congressman's Wife," the beginning of a new story by W. A. Fraser, and articles on "College Men and Newspaper Work," "The Rise of the New Assistant Secretary of the Treasury," etc.

*The Delineator* is an everybody's all around magazine. If you want a new bonnet or a new dress, embroidery stitches or a book review, helps in house-keeping, cooking, or gardening, a bright story or the history of the real romance of the young Queen Wilhelmina, college news, or notes on social observances, a gown for the baby, or an inspirational article on "Women Givers and Their Gifts," why, get the April *Delineator*—and there you are!

The April *Atlantic* gives us the closing chapters of that delicious narrative, "Penelope's Irish Experiences," which followed the English and Scotch experiences. The short story, "The Weaker Sex," is a remarkable character study, although an extremely painful one. Miss Jewett's historical romance, "The Tory Lover," continues in vigor and interest. "Politics and the Public School," "Dante's Quest of Liberty," "The Household of a Russian Prince," and other papers on various subjects, will be appreciated by thoughtful and studious readers, many of whom pronounce the *Atlantic Monthly* their heart's own magazine.



# Our Juniors.

"When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,

"When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."

## THE CHILDREN'S PLEDGE.

O dear little babies far over the sea,  
In China, or India, where'er you may be,  
In Africa, Burma, Korea, Japan,  
We're going to help you as fast as we can.  
Your little brown faces are looking this way,  
Your little brown hands reach for ours to-day.  
And this is the secret we'll tell far and wide—  
With you our best things we are going to divide.

We'll send you our Jesus—he's your Jesus, too,  
We wish all your mammas knew how he loves you.  
We'll send you our Bible; then, when you are grown,  
You *never* will worship those idols of stone.  
The light that shines here you will see by and by,  
If to send it in earnest we little folks try;  
So we're saving our pennies and praying each night  
That we may help make your lives happy and bright.

— W. F. M. S. of M. E. Church.

## ONE OF OUR WAIFS.

(To be read, or told, at the junior thank-offering meeting.)

It must be now nearly three years since the police brought a wee girlie to Mr. Hamlin, asking to have her taken into our Orphanage. She was a Telugu, or Telinga, as they are called in this part of the country. Tiny as she was, her features were large—large eyes, mouth and teeth—and she had a little tattooed line down the center of her forehead. Radhika was her name. We were told she was an orphan, and that one of her parents had died a leper. She had not been here many days till we found she had been taught to sing and dance—after their fashion—whether for gain or not, we do not know. She was a jolly little thing from the first, and fitted into her new home without any difficulty. Not very long afterwards she began going to the kindergarten, when there were not more than thirty-five pupils. Since then the number has doubled, and Radhika or Radhi as we call her, is in the first class, and holds her own with the best.



Indeed, she might have gone out with those I felt compelled to push out at the beginning of the year, but she was so small I let her stay. She and Bijou,\* of whom I wrote some time ago, are almost nearly of a height, though Bijou is growing distinctly wider of late.

Radhi is inclined to be wayward and willful at times, but nevertheless has a loving disposition and is very loyal to one she loves. One evening, some months ago, several of the little ones were in my room chattering away, and I began to question Radhi about her story and she told of her mother's death; then that her father took her on his shoulder and wandered off in search of work; that he got a chance at digging a tank, but he had a bad sore on his foot from which he suffered a great deal. I asked, "Did they say it was leprosy?" "Yes, and it bred worms, and I took a stick and picked them out, and washed it with this hand"—holding up a tiny hand, though she afterwards said she did not touch her hand to the sore, but poured water on it. They were under a tree, and the father cooked as long as he was able; then she says she did the cooking, and they two were there alone when he died. Some people came and said he was dead and took him away. I asked how they took him away, and choking a little, she said, "Just dragged him away," and as she said it, she dropped to the floor where she could hide her face. "It makes me very sad to think of it," she said, "I didn't know how to pray then, or I would have prayed."

But childish sorrows pass quickly, and in a few minutes she was laughing merrily again. She was very fond of "Chota Deedee" (little sister) as they all called Rachel, and has written to her twice since she left. I noticed that in her last letter she had got hold of some of the stock expressions used by natives in letter-writing, beginning with, "The reason for writing is this," and ending with "Your unworthy Radhi."

She is a child of more than ordinarily marked individuality, and I can but hope she will grow up a blessing to her own people, and that it will please the Lord to spare her the terrible affliction that caused her father's death.

HATTIE P. PHILLIPS.

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FRED'S two older sisters were going out one night, and he was to go with them as protector. "If anything should frighten your sisters, do you think you can help them?" asked his mother. "I can help them run," answered Fred quickly.

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LYDIA MARIA CHILD added this to the beatitudes: "Blessed are the missionaries of cheerfulness."

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\* Supported by the Cradle-Roll of Little Light-Bearers.—EDITOR.

## Cradle-Roll of Little Light-Bearers.

"O the myriads of sweet Little Light-Bearers,  
Shining far and near,  
May the light you bear  
In this world of care  
Grow brighter year by year!"

### CONDITIONS OF MEMBERSHIP.

Children, under five years of age, become members by enrolment and the payment of a fifteen-cent fee. An equal or larger amount must be given each succeeding year through the mite-box plan.

"Every little mite, every little measure,  
Helps to spread the light, helps to swell the treasure."

### CHILDREN SUPPORTED.

Anundini and Bijou, in Sinclair Orphanage, Balasore, India.

"Over the ocean blue  
The dawn of the Little Light-Bearers  
Means a blessed dawn for you."

### NUMBER OF ROLLS \*

Maine	.	.	.	.	.	12
Massachusetts	.	.	.	.	.	1
Rhode Island	.	.	.	.	.	3
New Hampshire	.	.	.	.	.	5
New York	.	.	.	.	.	1
South Dakota	.	.	.	.	.	1
Kansas	.	.	.	.	.	1

### NEW ROLLS.

Lincoln, Neb. Pittsfield, N. H.

MRS. ADA M. L. GEORGE, *Gen. Sec.*  
Pittsfield, Me.

To whom all orders or inquiries should be addressed.

\* Those that have paid their dues since December, 1899.

## OUT OF THE DARK.

"It's rather dark in the earth to-day,"  
Said one little bulb to his brother;  
"But I thought that I felt a sunbeam ray—  
We must strive and grow till we find the way,"  
And they nestled close to each other.  
Then they struggled and toiled by day and by night,  
Till two little snowdrops, in green and white,  
Rose out of the darkness and into the light.

—Selected.

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## Contributions.

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## F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for March, 1901.

MAINE.		MASSACHUSETTS.	
Anson Q. M. aux. . . . .	\$3.50	Haverhill Mrs. Emily A. Page T. O. . . . .	\$5.00
Aroostook Q. M. col. . . . .	4.40	Lynn aux. for native teacher . . . . .	6.25
Augusta aux. . . . .	5.00		
Augusta aux. Mrs. Olive Penney for Radhi and on L. M. of Mrs. E. Lesh. . . . .	5.00	RHODE ISLAND.	
Biddeford ch. aux. . . . .	15.00	Pawtucket Y. P. S. C. E. 1st F. B. ch. for kindergarten work in India . . . . .	5.00
Bridgewater dues Mrs. Z. M. Miller & Mrs. R. Kimball & . . . . .	2.00		
E. Otisfield aux. . . . .	5.00	NEW YORK.	
Farmington Q. M. for Kherod in India . . . .	5.00	Holmesville Mrs. Agnes Powers F. M. . . . .	2.00
Hodgdon Mrs. C. W. Wheeler dues . . . . .	1.00	W. Windsor W. M. S. for native teacher sup. by Gibson Q. M. . . . .	3.75
Houlton Q. M. aux. . . . .	8.66		
Lewiston Bates College Y. W. C. A. . . . .	10.00	PENNSYLVANIA.	
New Portland 1st F. B. ch. aux. for Miss Coombs . . . . .	2.00	Gaines ch. Miss. Soc. for Widows' Home . . .	5.00
No. Chesterville ch. for kindergarten work . .	8.00		
Springfield Q. M. aux. for Miss Coombs . . .	5.00	OHIO.	
		Conneaut ch. aux. . . . .	2.00
NEW HAMPSHIRE.			
Alton juniors for Miss Barnes . . . . .	4.00	IOWA.	
Belknap Asso. Col. . . . .	3.63	Black Hawk and Buchanan Q. M. col. for Miss Scott . . . . .	7.40
Bristol Calley St. M. S. for girl in India . . .	6.25	Cedar Valley Q. M. for Miss Scott . . . . .	5.12
Concord Curtis Memorial ch. . . . .	8.00	Fairbank aux. for Miss Scott . . . . .	3.35
Dover Susan A. Littlefield . . . . .	10.00	Lamont aux. for Miss Scott . . . . .	5.00
Dover Laura A. DeMeritte for Hills H. and F. M. S. . . . .	5.00	Lincoln aux. for Miss Scott . . . . .	7.00
Dover Hills H. and F. M. S. for Julia Lett . .	12.50	Little Cedar aux. for Miss Scott . . . . .	4.10
Gonic aux. . . . .	4.25		
Milton aux. . . . .	6.50	MINNESOTA.	
New Durham Q. M. . . . .	6.25	Brainard W. M. S. 1-2 H. M. 1-2 F. M. . . . .	7.00
New Hampton Miss. Band for Miss Barnes . .	4.00	Minneapolis Mrs. Henry Ingham . . . . .	25.00
Rochester ch. junior society . . . . .	5.00		
VERMONT.		NEW BRUNSWICK.	
Huntington Asso. W. M. col. for Dr. Smith . .	1.85	St. John West Sarah Shepherd . . . . .	1.00
Starksboro F. B. ch. Christian Culture Club for Dr. Smith . . . . .	1.65		
Starksboro ch. W. M. S. for Dr. Smith . . . .	9.00		
		Total . . . . .	\$262.01
		LAURA A. DEMERITTE, Treas.	
		Ocean Park, Me.	
		per EDYTH R. PORTER, Asst. Treas.	

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

